

REPATRIATION - or the return of immigrants to their ancestral lands - is perhaps the most controversial solution proposed towards the problem of race relations throughout the world.

Is it a real option proposed by people of goodwill of all races, or an emotionally charged reactionary position masking racial hatred?

Today, the very mention of the idea of repatriation pushes adrenalin levels to a point where a serious in-depth analysis of the proposal is prevented.

In the first of two major articles, *NF News* is pleased to highlight the essential work that is being done in North America in order to show that the races can work together for our mutual benefit, in an atmosphere of genuine sincerity and mutual respect.

In our next issue we will take a look at the progress that is being made on similar lines in Britain.

The following report was submitted by our North American correspondent.

IN A SERIES OF ON-GOING CONFERENCES, the American Friends of the Movement, representing the National Front, have joined with a forum of White and Black separatists to discuss the only real solution to race relations - racial separation. The first meeting, which took place on February 12th 1988, was hosted by the Committee for Self-Determination to initiate dialogue on this timely topic. The result is that spokesmen of a number of groups representing the different races have joined to proclaim their unified support for nationalism and racial independence.

Robert Brock, President of the Self-Determination Committee, based in California, introduced the theme of the first conference. He stated the belief that Blacks in America constitute a separate people on the soil of North America who were enslaved and later forced to become citizens of the U.S. Government without first being given the chance to self-determination.

HUMAN RIGHTS

In the past twenty years his organization has filed several briefs in U.S. Federal Courts based on human rights and international law, the first beginning in 1965. Mr. Brock explained that the purpose of the court briefs was to "disclaim citizenship of Blacks, thus allowing them to determine their own status."

By claiming that Blacks are not U.S. citizens, the Self-Determination Committee has challenged the jurisdiction of the Federal Legal System over Blacks in America. Mr. Brock cited one example of how far reaching their efforts have been: "We tested the case. There were several Blacks who were supposed to go into the Army (during Viet Nam). So the Blacks said 'No', we are not subject to the draft law."

"The main problem for Black people in the U.S., as well as Whites," he stated, "is that Blacks were captured and brought here as slaves. It's not housing. You could give every Black person in America a house, and it wouldn't solve the race problem. It's not jobs. Look at the jobs Blacks have got, and it's caused even more such problems.... It is the capturing of Blacks and bringing them here as slaves. Everything else is a result of that."

Brock challenged the assertion of liberals and integrationists, such as the NAACP, that material prosperity or greater employment opportunities will allow the races to live in harmony. "As soon as [Blacks] get houses and jobs they will look for another problem.... Integration has caused boundless problems. Where do we go from here?"

Mr. Brock believes that most Blacks unfortunately only see the short term gains, such as getting a job, a house and money. This is the unfortunate result of many years of indoctrination by the corporations and politicians who fear the thought of Blacks having their own economic and political power, separate from the Capitalist U.S. society. Black people in America, the descendants of slaves, are expected to embrace the U.S. system, Mweusi asked. "Many of the children born at this time do not even understand the confusion that they are born in, and the first things that they want to do is assimilate - integration. That was the worst thing that could happen, because integration didn't help us. Instead, we gave up our culture to be dominated by another."

ALIEN SOCIETY

The point of Mr. Brock's actions was to state through legal demonstrations that Blacks cannot be fairly judged within an alien society, and that expecting them to serve a hostile establishment, opposed to their racial and cultural identity, is inherently self-destructive. Mr. Brock went on to say that such methods of resistance to the System were not for Blacks alone, and that they were open to everyone, based on the precedence of his own

cases.

Mr. Brock urged everyone to begin looking at racial problems in America in a new light. Contrary to the propaganda line of the U.S. news media, one could not single out groups of Whites, such as those in Forsyth County or Howard Beach, who have become highly visible scapegoats for the integrationists, to blame for continued racial tensions. Because, he explained, it is the U.S. Establishment which has jurisdiction throughout all parts of the country and enforces integration, which is responsible for racial strife. (Howard Beach and Forsyth County are White areas in which integrationists have attempted to settle Blacks. This policy has met with militant demonstrations involving thousands of Whites who want their areas to remain all White. - ed.)

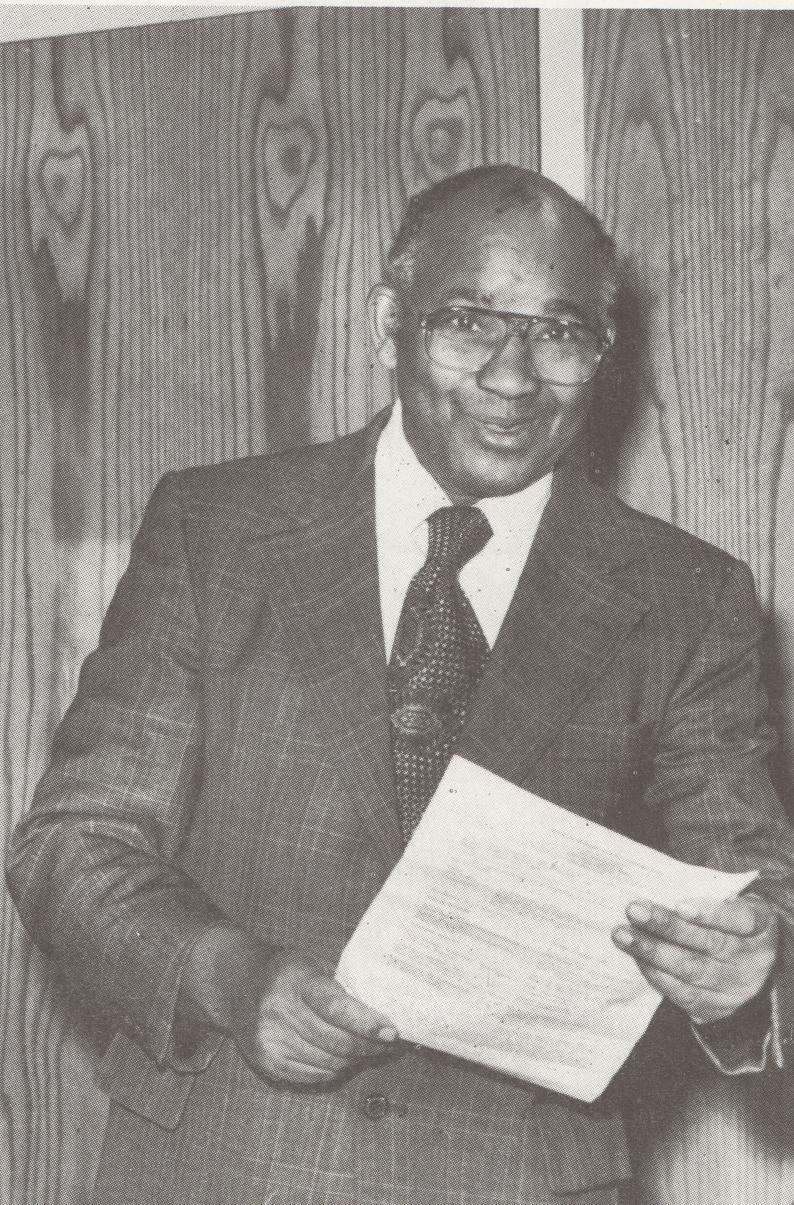
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THE RACES AGREE TO SEPARATE!

LIVING ALTERNATIVES



Above: Robert Brock of the Self-Determination Committee addresses the audience of Black and White Separatists.

Below: Leon Dobbs of the African Hebrew Israelite Community. "It is upon us to see that the vision is fulfilled."



Brock emphasized, must learn to do something for their long term prosperity.

ISSUING A CHALLENGE

An important participant in the 'Living Alternatives' programme is Leon Dobbs, speaking for the *African Hebrew Israelite Community*, which has helped successfully repatriate Blacks in its 20 years of operation. Mr. Dobbs stressed that the motivation of the people involved in the movement for separation is that they see "eye to eye." He went on to make clear that, "The desire of an individual to live with members of his own race is not racism, and I think we all feel that way."

Both Black and White separatists agree on basic points, Dobbs stated, so now they must come up with solid proposals and agendas to see the ideals realized. First, activists of the different races must come together in small discussion groups. "In this atmosphere," Dobbs said, "we can make a sincere analysis of the situation where separation might be approached as a viable solution to the problems which are confronting America.... I think that those of us who have a vision, and the courage to bring about the vision, which is to save the particular differences of our respective races, it is upon us to see that the vision is fulfilled."

Emphasizing the shared belief of all the participants that race-mixing could not build a healthy or cohesive society, he argued that attempts at integration can never change the face of culture. "A Frenchman can go to India and visit," he said, "But India was designed by Indians to perpetuate Indian customs, culture and values. So a Frenchman who goes there cannot make that France. He can visit there and respect the Indian culture and values... as a Frenchman, and then go back to France."

The point of 'Living Alternatives', Dobbs says, is to break down the barriers which may still stand between different nationalists, and also to challenge the negative labels used by those who oppose any kind of self-determination and self-preservation. Nationalists, he stresses, are the only ones who are working for positive change.

"While written laws have changed, the spirit of the individual has not. And until the two are corresponding, you are going to have tension and friction. You are going to have the kind of situation in America where the welfare rolls and crime rate are going through the ceiling."

The Capitalist State in



A comrade reads extracts from 'Ideas for the Future', the American F.O.M. recruiting booklet to: Left to right - Leon Dobbs; Daniel Johnson, President of Pace Amendment Advocates; and Robert Brock.

America has completely lost touch with the day to day realities that the mass of people are forced to suffer. Mr. Dobbs concludes that "these expressions of frustration among young men are going to have to be diminished...." And this will only happen through separation.

PAN-AFRICANISM

Kenyatta Akkabala, the minister for National Affairs for the Pan-African Inter-National Movement, pointed to one alternative. "As a spiritual movement," Akkabala said, "we see the solution to the racial problem here in America as separation and returning to our homeland. Many solutions have been tried. But we see it as worse than before.... America is in chaos."

Kenyatta Akkabala insists that integration has not worked, and that in the last 40 years Blacks have lost their "spirit to fight". Like White nationalists, Black separatists must convince their people that momentary gains are not enough, and in the long run they must seek a new destiny outside a corrupt and uncaring system. The chief aim of the Pan-African Movement is to educate and enlighten Blacks and make them aware of who they are.

Speaking of the anomie and alienation of modern society, which Blacks as well as Whites, have suffered, Mweusi said, "How do we know how to act naturally, living in a concrete jungle? Everything is artificial, nothing is natural."

Should Blacks in America, the descendants of slaves, be expected to embrace the U.S. system, Mweusi asked. "Many of the children born at this time do not even understand the confusion that they are born in, and the first things that they want to do is assimilate - integration. That was the worst thing that could happen, because integration didn't help us. Instead, we gave up our culture to be dominated by another."

"Blacks lost the land," he declared, "The need for land is now." Mweusi's call for nationhood echoes our own

positive goals."

Leon Dobbs has helped elucidate the Black nationalist alternative. Blacks in America, he states, are merely an extension of the African experience. Their future development will not be at the same level as in present society, nor will it be that of Africans 200 years ago, but at a new plane of social and economic life.

"We don't live in an isolated world," Dobbs remarked. Nevertheless, the races "can follow separate paths of development and still have interaction." Heeding the lessons of the Marcus Garvey movement of a half century ago, Blacks must consider the international ramifications.

"As we witnessed with Marcus Garvey, as he began the construction projects in Liberia, he found that he ran into the interests of the Europeans, and there were international problems."

But, as the Black Hebrews have shown, these problems can be overcome. Already 5,000 Blacks have been successfully repatriated to countries like Liberia, Zaire, Ghana and Kenya. Pan-Africans have 'checked in' with the people and the governments there, with the result that the relations are friendly and prosperous between the native population and repatriates.

BREAKING DOWN BARRIERS

"Because of a sincere desire to repatriate and build the kind of bridges needed to foster future growth and development of repatriation as a viable alternative," Dobbs says that the initial barriers are coming down. He has emphasized that Pan-

Africans are determined and optimistic. There may be small problems down the road, but they can eventually be overcome, thus ensuring that repatriation will give the freedom that Blacks in White societies are desperately seeking.

One of the greatest barriers to the Pan-African effort is the old stereotypes still employed by politicians and the media.

Another spokesman for the



Jumanne Mweusi of the Republic of New Africa (far right) explains a point to comrades.

UNITY IN DIVERSITY

Third Position nationalists of the White community and separatists of the Black community have joined together in order to promote their common ideal of racial freedom against the oppression of their common enemies - the Capitalists, Communists and Zionists.

The talk of nationalists must be credible and they must be willing to work with dedicated activists of other races in order to bring about the change they are seeking. In the words of Dr. Shaleak:

"Blacks who are afraid to take a stand will be heartened, and Whites who would like to support separation, but are afraid they will be labelled as racists, can then show an example of something good coming out of it."

The latest issue of

NATIONALISM TODAY

carries an in-depth interview with Osiris Akkabala of the Pan-African Inter-national Movement.

This revealing interview with our Black comrades in North America should not be missed by any true nationalist.